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SPECIAL NOTICES

1. *The Annual Meetings* will be held January 17-21 at the Stevens Hotel, Chicago, Illinois. Crucial issues will be discussed. You will need to be present.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more, mailed separately. Order now and secure copies of October issue beginning a new volume. Faculties and students can use articles for group discussions.

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Living for Peace

AN EDITORIAL

"**W**ARS, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."—From the report of the Oxford Conference dealing with "The Universal Church and the World of Nations."

If "jealousies between nations continue, armaments increase, national ambitions that disturb the world's peace are thrust forward," as President Roosevelt declared two years ago in his Armistice Day address, then the plain fact is: *we are not living for peace*. Notwithstanding our addresses, our programs, our organizations, our legislation, and our education, we are not living for peace. Our minds may be informed, but *our emotions are not aroused and our wills are not directed and controlled for peace*.

Today liberty seems to be safe in America. Today the United States seems to be at peace with all nations. But, also, today in our country armaments are being increased, and expenditures for things which destroy moral courage and spiritual values are growing by leaps and bounds. At the same time, contributions to education and religion have decreased since 1932, notwithstanding the 61 per cent increase in income.

Into this situation, all leaders in Christian education and workers with students must come with definite, concrete suggestions for *living for peace*. Are we walking in love with all people to the removal of class and racial barriers? Are we witnessing against all conditions which encourage war and witnessing for the Prince of Peace? Are we working against all forces seeking to maintain the war-spirit and a war-world, and working for all conditions, individual and social, which will effect those transformed personalities through whom we shall have peace on earth?

Let There Be Peace!*

PRESIDENT N. WILLISON
Lutheran Seminary, Saskatoon, Sask.

Let there be peace! Where the extending arms
Of serried crosses shield from war's alarms
The noble dead, the brooding air breathes, "Peace!";
Where cenotaphs recall the mass decease
Our freedom cost, our pledges plead within
Our moral selves that we renounce the sin
Attached to acts of greed and hatred done
Amidst the chaos since the war was won.

* * * * *
Let there be peace! Where screams the tortured air
From plane and bomb and shell, or from the flare
Of burning home, O God restrain, we pray,
The hand of cruel tyrants; hold at bay
The bold aggressor and frustrate his plans:
Yet in the conflict grant each circumstance
We fairly estimate that we may see
The other side of what is meant by "free."

* * * * *
Let there be peace! Where man with man must meet,
On mart or highway or the craftsman seat,
Let justice with humanity prevail.
May we have grace to serve and not to rail
At others in a clash of class and caste;
Let motives be the test; the earth is vast
And meant for use; it can provide with gains
In true proportion to our honest pains.

* * * * *
Let there be peace! Where'er the normal start
Of human life throbs near the mother's heart
And there is welcome for the God-sent child,
Let not the joys of home be marred with wild
Forebodings of another family strife—
With brother pressing brother for his life
And sister's virtue made the brigand's prize—
O God! Direct man's counsels otherwise!

* * * * *
Let there be peace! Within God's holy courts,
Where Gospel trumpets sound, let all the forts
Of sacred truth be held for Christ the King,
That, through His Spirit, we have faith to bring
The cure for sin, the source of all our ills.
God gave us life and for true life He wills
That we accept His view of good and cease
From evil: then He gives eternal peace.

* Written for Remembrance Day in Canada.

The Bible in the Curriculum

By CHARLES F. NESBITT

Blackburn College

ONE who thinks of real education as rooted in a system which provides for the development of the human personality in all its aspects—intellectual, social, moral, physical—does not need much persuasion as to the place of religious instruction in such a system. Likewise, those of us who think of religious education as fundamental will not need much argument about the importance of the Bible as the most fruitful source of religious materials. Everyone does not so think, apparently, but there are some encouraging trends in this direction, even in these confused times, and some engaging problems.

Our whole system of higher education has been undergoing searching study and critical attempts at reconstruction in our generation. There has been little depression in this area parallel to the economic conditions of recent years. In fact, it seems that the economic depression has been more stimulating to the critical examination of our educational *status quo* and made us more keenly aware of some of its weaknesses. At least we are more problem-conscious in this area now than we were a generation ago.

There is perhaps no more severe critic of our present educational system than President Robert M. Hutchins of the University of Chicago. His discussion of "What is a General Education?" in *Harpers Magazine* for October and November, 1936, attracted wide attention and much comment. His conclusion is challenging that the last two years of high school and the first two years of college be devoted more thoroughly to a good "general education." This idea should cause college and university administrations to do some hard thinking and intensive heart searching in connection with their respective tasks.

President Hutchins' queries and comments, however, about what should go into the curriculum of these four years of study constitute our most important consideration here. He says very plainly that the first place in the curriculum should be given to "those books which have through the centuries attained to the

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dimensions of classics." He admits that many such books are from the ancient and medieval world, but many of them are still contemporary. "A classic is a book which is contemporary in every age"—an excellent definition! Was there ever a more perfect setting for a *challenge* as to the place of the Bible in such a scheme of general education? Does not the Bible fit admirably into this definition of a classic? Is not the Bible the most contemporary book we know, as well as one of our oldest? True, it receives no direct attention from Dr. Hutchins, is not even mentioned in his discussion, but this is all the better reason why some one should point out the aptness of the situation and the need for a renewed emphasis on the position of the Bible in higher education.

He maintains for the traditional classics that the conversations of Socrates raise questions that are as urgent today as they were when Plato wrote them, if not more so, "because the society in which Plato lived did not need to have them raised so often as we do." This is also true, but did not the Hebrew predecessors of the Greek sages raise some of the same troublesome questions, which are still with us? Amos of Tekoa and Isaiah of Jerusalem antedate Socrates two centuries, and if we can read their books rightly today they are as full of disturbing things about the state of Israel and the world generally in the 8th century B. C. as anything in the Greek philosophies of the 6th century. The Hebrew prophets were doubtless as radical disturbers of the social and economic *status quo* as any other group of reformers in any age. When we look more closely into the social, economic, and moral aspects of their confused times we see how contemporary the Hebrew seers were and how fundamental their philosophy of life was.

The society of the prophets was simple and limited in scope as compared to the complexity and vastness of ours. Perhaps for this very reason we need to have the prophets' questions about the stability, the morality, the humanity of our own society raised even more pertinently, if possible, than did Amos and Isaiah and their copatriots. For only as we continue to raise these disturbing questions about life and society can we ever hope to accomplish much toward their solutions.

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Dr. Hutchins said the classics should compose a large part of the "permanent studies" in the proposed curriculum, because they are the "best books we know" and because it is "impossible to understand any subject in our contemporary world without them." Again, it seems that his logic fits exactly into the real situation which the Bible should occupy in the formal curriculum of education, for it is our *one best book* and it helps us to understand the religious nature of our contemporary world as no other classic does. It has been rightly described by Soares as the "one great source of ideal behavior." It is the one classic with which the common people are familiar, at least they used to know it, and it is the classic which cultured people should always know.

On the basis of these implications, it is not difficult to see how a strong case can be made out for the permanent retention of the Bible in the curriculum of a general education, because of its position among the classics. Beyond this, however, it is possible to make out an equally strong case on behalf of the Bible for its cultural and religious values. Richard G. Moulton insisted many years ago that Biblical culture claims recognition as well as classical culture, that "within the covers of the Biblical volume is the material of a liberal education," if it were rightly used. We still owe much to Dr. Moulton for the efforts he made to help us appreciate the cultural and literary values of the Bible, and his achievement in the Modern Readers Bible has never received the recognition it deserves. It simply made the Bible a new book for many of us, and it still contains the germ of fruitful usage and study in modern education. If one has never especially liked the book of Job, for example, he should study it in the Modern Readers version before he finally abandons it. It will probably never be the same book again.

Moulton further said:

Our academic traditions have long recognized in the classical literature a sufficient instrument of culture. But when the content of the Bible is allowed to appear in its full literary form, Hebraic classics will be recognized as not inferior to Hellenic. If the inimitable freshness of primitive life is preserved in Homer, it is not less preserved in the epic stories of the Old Testament; while the still more intangible sim-

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plicity of the idyl is found perfect in Ruth and Tobit, and far more attractive than the artificiality of Theocritus. The orations of Deuteronomy are as noble models as the orations of Cicero. Read by the side of the poetry of the Psalms, the lyrics of Pindar seem almost provincial. . . . And in the inner circle of the world's masterpieces, in which all kinds of literary influences meet, the Bible has placed Job, the Isaiahan Rhapsody, the Apocalypse, unsurpassed and unsurpassable.

Whether one agrees entirely with this sentiment or not is not nearly so important as the recognition of the profound literary and religious insight which Dr. Moulton here shows. The words of Adolph Deissmann, the great German New Testament scholar, in his monumental "Light From the Ancient East," should be added to the growing volume of newer testimony as to the universal values in the Bible:

We are accustomed to read it under our Northern sky, and though it is by origin an Eastern book, it is so essentially the book of humanity that we comprehend its spirit even in the countries of the West and North.

He has also said of the New Testament alone:

The little book is not one of paralysing and enslaving forces of the past, but it is full of the eternal and present struggle to make strong and to make free.

If culture is familiarity with, and appreciation of, all the best that the race has thought and said and done in the past, it would leave *an enormous gap in our cultural heritage* to omit from the picture the quality of religious life and thought embodied in the Hebrew-Christian tradition preserved for us in the Bible. Modern education is in a very true sense the child of the Christian church. The American college and university have descended from the early efforts of the church to provide for the training of its own ministry. Those efforts were often feeble attempts at education, in the modern sense, but the fact remains that it was the Church which furnished the motive for the efforts. Our American educational history is largely written in terms of the evolution of this idea, producing an ever better and stronger system of education until we behold its present status. There was little uncertainty or confusion in the early days as to what

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the colleges wanted to teach. They were usually content with a Bible-centered curriculum, at least we are in the habit of thinking so now. None of us wants to go back to those primitive days with their severe limitations, but there may be after all a parable in the situation. If Religion was the great stabilizing agency of our academic forefathers, and if the Bible is still our chief source of religious materials, it may be that we could clear up some of the confusion in curriculum problems of the modern college and university, by giving a larger and better balanced relation to the place of the Bible and Religion.

There are some heartening signs at present, and a growing sentiment in this direction. The Council of Church Boards of Education has recently published in the *CHRISTIAN EDUCATION* magazine, October, 1936, a revealing survey of the situation relating to courses in Bible and Religion. There were 828 American colleges and universities of all types which furnished data for the study—perhaps the most significant of its kind made in recent years, declaring as its starting point: "The American college believes that education apart from religion is defective and incomplete." Among many interesting features of the report is the fact that 251 state institutions were offering courses in Religion to more than 10,000 students. In 1922-23, only 50% of these schools allowed such courses to be offered; in 1931-32, there were 80% offering such courses, and in 1935-36, 91%. This shows an encouraging trend to us who cherish such things, especially in the face of the traditional attitudes of indifference toward Religion and the hands-off instructional policies of the state institutions.

The positive attitude of many institutions toward the teaching of Religion is shown by their requirements for graduation. Of the 411 schools having a requirement in Religion, 57% have 6 to 8 semester hours, and 86.5% spread the requirement out over 3 to 12 hours. It is significant that in more than 36% of the colleges a knowledge of the Bible and Religion is an acknowledged part of a liberal culture and education. This matter of requirements is a touchy problem in many places, but so long as we have them in one curriculum area we are likely to have them in another. Most of us who teach know that merely taking a course in Religion does not necessarily make for more religious living, though it

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doubtless should and is certainly one of the treasured hopes of all consecrated teachers. We also know that taking a course in Chemistry or Physics does not necessarily make a student more scientifically minded in his ordinary thinking; nor does a language or history course mean that one is therefore to be more linguistically or historically minded. Many of us do not like the requirement idea where it involves our teaching, but we regard the above facts as both interesting and encouraging for our cause.

One other feature of the survey which attracted our attention was the percentage of Bible courses which prevailed over other courses in Religion. There were 334 Protestant colleges which gave 2,425 courses in Religion, of which 40% were Bible courses. These same colleges have 462 courses in Religion required for graduation, and 63% of these are courses in Bible. These ratios show a decided increase in the Bible courses since 1923-24 when a similar survey was made by the National Council on Religion in Higher Education. In 269 colleges 2,077 courses in Religion were offered, 44% of which were in the Bible, but since then there has been an increase of 65 colleges and 348 courses in Bible. The report concludes one section in this significant way:

Despite the curtailments of curricula during the depression years, the attacks on the Bible by atheistic and liberal forces, and the development of other subjects, the Bible remains the one supreme subject of study in the field of religion in American colleges and universities.

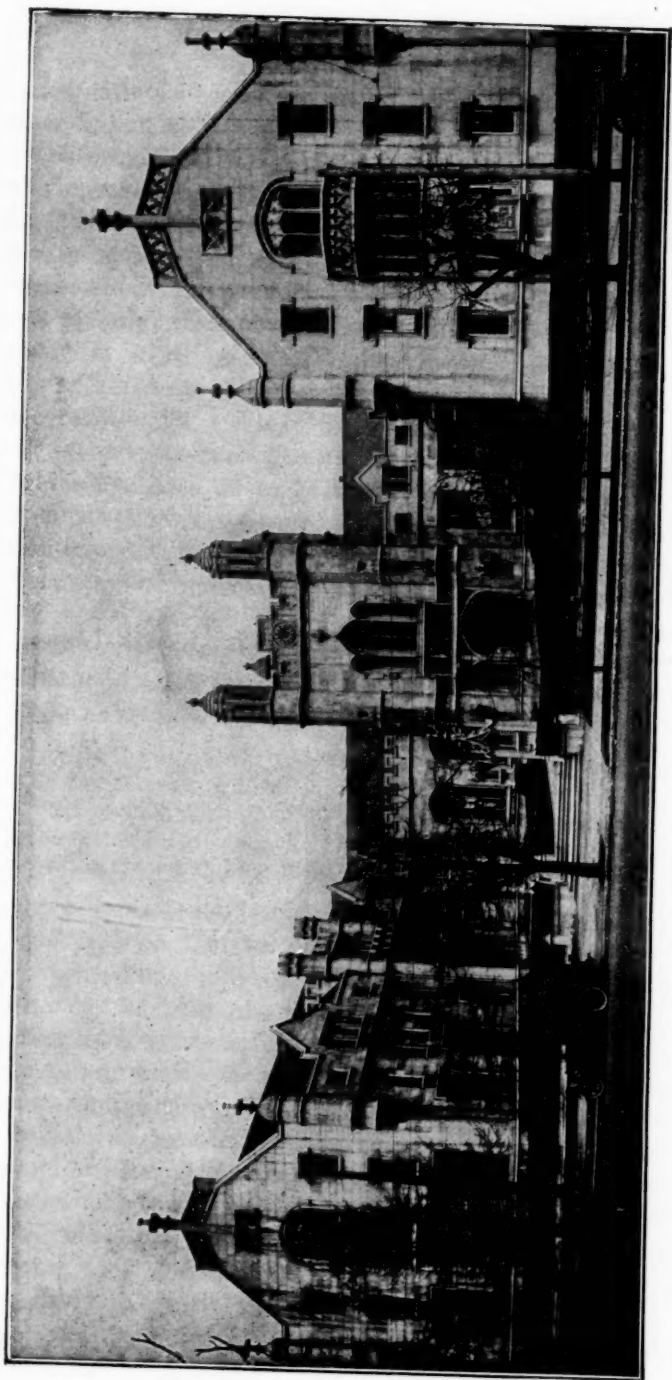
Many of our Church institutions need to be made more vividly aware of their peculiar heritage and obligation in this important area of educational interest. The courses in Bible and Religion need not be regarded in an apologetic sense, as they often are, nor be treated as something akin to extra-curricular activities. Are there any such activities anyway? The study of Religion is equally as important as the sciences and languages in any college, and equally as appealing in general interest to the student. If we could but forget our American haste toward specialization in education and be a little more aware of the cultural aspects of general education, we might enjoy a stimulating intellectual breathing spell and a more wholesome moral atmosphere than seems likely to result from the present state of things. It is in
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just such situations of relaxed attitudes where we often come to appreciate some of life's supreme values. It is in just such a setting where religion very naturally comes into its own.

The increased leisure time in the economic and industrial world of recent years may find its counterpart in the educational area, and we may have to learn to avoid so much haste and waste in our efforts. Four years of college is not an escape from life but part and parcel of it, nor is it seclusion from the impinging forces of religion in our environment. In these days of "escape mechanisms" we may need often to be reminded of the Psalmist's "escape" idea: "Whither shall I go from thy spirit? And whither shall I flee from thy presence? Heavens—Sheol—wings of the dawn—back of the sea—Even there thy hand will guide me, And thy right hand will hold me." There *is no escape* from God nor from our religious obligations in life. Our colleges and universities need to be reminded of this fact quite as much as churches and individuals need it.





LOUISVILLE PRESBYTERIAN SEMINARY, LOUISVILLE, KY.

Teaching the Bible in Church Related Colleges

By DAVID E. FAUST
Catawba College

IN recent years many of the Church related and Church supported colleges have emphasized the fact that they are liberal arts colleges and have defended the liberal education that they have offered to their students. They have approached the problem of curriculum in the Department of Religion from the standpoint of a liberal education in the whole field. This has been a wholesome gain over some of the work that has been done in this field, but it is well to call attention to the fundamental mission of the church related college in our times.

Why should our boys and girls go to a Church related college? This question leads to another, What is the aim of the Christian Church? According to the record in the New Testament the Church was created to promote the way of life according to Jesus Christ. Paul, possessed by the indwelling spirit of Christ, was impelled to tell the story of Jesus to those who had never heard of Him. Whenever he convinced a group of individuals in a new city of the power of Jesus to give a satisfying way of life, he followed with the story of the things Jesus had said and done while he was here on earth in Galilee and Jerusalem. This teaching required meetings in some believer's home. At one time Paul hired a hall or public building in which to conduct his school in Christian education. Whenever his teaching met with opposition from selfish interests and he was driven out of a city, he told his followers to continue to meet, in secret if necessary, and to continue to tell others of Jesus and to encourage each other to practise the Christian Way. As these groups met life situations that Paul had not literally discussed they entered into disputes concerning the application of the teaching of Jesus. They often referred these questions to Paul and received answers in his well-known letters. It is in these letters that we find the Beatitudes or Jesus' principles applied to everyday problems in human relations.

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Later, as other apostles who had not known Jesus went out to tell His story in new fields they were given a manual or handbook containing the acts and teachings of Jesus. Paul had learned his story from Peter and James in a fourteen day conference, but these later teachers and missionaries used the gospels for information. As the Church and its work grew it was found that twenty-seven treatises were all that were needed to convince effectively men and women of the ultimate reality of the unity of the historical Jesus and the power back of the universe that controls men's destinies, and, that life lived in accord with this intellectual conviction would produce lasting happiness.

The next step was the adoption of the Jewish Scriptures, our Old Testament, as a supplementary and necessary companion to the Christian writings. (Why, since Judaism and Christianity were rival religions?) Jesus, the founder of the new religion, used the Old Testament as his source for knowledge of God. As he studied Moses, the prophets, and the writings, He found God. He found the way of life according to God's plan or law in the Jewish writings and not in the religion that was practised in his day. The teachings of Jesus are applications of the Law and the Prophets to human situations in his day. To know Jesus we must know the books He read and the ideas He studied in the synagogue. This means that any Christian who would understand Jesus and the New Testament, must know the Old Testament in the historical setting in which it was written and in which it was used by Jesus. Colleges today should not attempt to offer courses in the Life of Christ before the student has studied the Old Testament.

Thus the early Church used the school and the Bible, both the Old and the New Testament, as a means and as a text-book to get men and women to follow Jesus and to instruct them in the way of life according to His Will. If the aim of the Christian Church in 1937 A.D. is still to present Jesus to its members and to the perplexed and troubled world, and the Church does speak in the name of Jesus, it is necessary for the Church and its members to know the historical Jesus. It is absolutely necessary for the present-day prophets and teachers to know this if they wish to apply Jesus' principles to situations today. If the Church can-

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not give the men who sit in the pews a knowledge of Jesus and His Standard, it will cease to command their respect and loyalty when it interprets present-day problems in His name. The Church's first task is to educate its members in its own position.

In modern civilization it is accepted that a college education is necessary for the individual to cope successfully with life problems. If a college education is secured without a knowledge of Jesus' interpretation of life, it is not Christian education. Therefore it is imperative for the Christian forces to support colleges in which an adequate liberal and scientific education is offered that meets the standards of the day, and at the same time meets the standards of the Christian religion. Some may say that this is necessary to save Jesus and His religion in this modern world; others will say, and rightly, that Jesus and His religion are necessary to save the world from self-destruction. Selfishness is back of the problems that face the individual who graduates from college with the life philosophy of "get." Selfishness is also back of the situations in the struggle between capital and labor, and between the political groups in international relations. The Church has that which offers the world a release from selfishness and its evils. He who forgets himself, rather than he who gets for himself, is the one who lives according to the Beatitudes and saves himself. The world needs Jesus and God as revealed in the Biblical record. The main task of the Church is to present it to the world. The Church needs colleges to present Jesus effectively to the world today.

Some may say that the Church should support graduate schools for its ministers and that they should be the prophets, pastors, priests, and teachers for the lay members of the Church. The lay members can let these leaders study religion for them. The modern trend in Christian education requires a program of Christian leaders for adult education and offers leadership training courses to laymen. Why should there be a gap of four years between the Sunday School youth program and the adult program while the individual is away at college? The Churches in college towns are aiming to meet the needs of the students, but that is not enough. The colleges have programs of religious activities such as chapel and student associations, but that is not enough. The colleges

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have in their curricula all the courses they deem adequate for their graduates to meet life situations. They include courses that prepare for adjustment to health, family, economic, political, and cultural situations. If they have no courses in religion or in the Biblical foundations of Christianity, the college graduate assumes by their absence that these are not necessary for life. Then it is difficult for the Christian Church to interest these in its program when it insists that a God-centered life is essential for all human activities. Many of the graduates of such a system of education keep their membership in the Church. They say they believe in God and in Jesus, they may attend Church more or less regularly, they may contribute liberally to the financial program of the Church. Yet when it comes to crises in their lives they do not turn to God as revealed in Jesus as the standard or norm by which they may solve their problems. They do not go to the pastors; they go to the lawyers, to the physicians, to the successful business men, to the bankers, for counsel and guidance that should come from spiritual leaders. To meet this situation and to become a more active force in our present-day civilization the Church must support colleges in which education is Christ-centered. It must send its sons and daughters to colleges in which the training in all fields is based on a spiritual reality that meets all of the intellectual demands of our highly developed scientific world. At the same time these sons and daughters must be taught courses that give an adequate knowledge of the Christian program for mankind.

What then, in the light of these conditions, should be the aim and program of a Church related or Church supported college? It is taken for granted that a Church related college should meet all of the requirements for a standard college in the arts and sciences. In addition it should have as its dominating aim the following: To build dynamic Christian character, (a) by the study of the Bible and Christian literature, (b) by encouraging the spirit of mutual helpfulness, (c) and by making the personality of Jesus Christ the integrating force in daily living. The first of these three is the base of the program of the college's contribution to Christian living. It simply means that the students of the college shall study the Bible. There shall be given in every

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Christian college a course in Christian foundations. In some centers a course about the Bible is thought sufficient to meet the requirements. Text-books are studied, lectures are given, and examinations are taken without an actual use of the Bible by the students. To be effective the text-book for a course in Bible must be the Bible itself. In the department of English a course in Shakespeare is built upon the actual study of the plays of Shakespeare, not on the study of an expert's interpretation of Shakespeare.

This course in the study of the Bible, if knowledge of Jesus is to be the integrating force in the whole curriculum of the college, should be given in the Freshman year. There may have been a time when students entering the college were familiar with the contents of the Bible by personal reading and study and were ready for learned interpretations. From experience with a large number of Freshmen I have found that is not the case in our colleges now. The most effective way for me to conduct the class discussion in the study of the Bible is to use a guide such as Knox, "Knowing the Bible," for the introduction to the various books and for assignments in Bible readings that give a basis for questions. This guide should be supplemented by a shelf of commentaries and dictionaries in the college library. If Knox' guide is carefully followed, the college Freshman will have met in the discussion the problems of human relations in family, in economics, in civic and social responsibility, in school activities, in international relations, and in adjustment to the Divine order of the universe. The discussions and studies in such a course are well adapted to lay the foundation for the approach to the entire college curriculum on a Christian basis. This is simply an orientation course, based on the aims of the Christian Church. For students who are especially interested in religion, for those preparing for the Christian ministry, either as pastors or lay teachers, there should be offered courses in the philosophy of religion, in the history of religion, and in advanced Bible study in the Prophets, in the Life of Christ, in Christian ethics, etc. These courses should be determined by the immediate requirements of each college.

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The second part of the program in accomplishing the aim of a Christian college is the actual conducting of the entire life of the college in accord with the rules of the kingdom of God. This involves all courses offered by the college; it involves faculty personalities; it involves student extra-curricular activities; it involves active worship of God within the college circles. This may not be the situation in our Christian colleges at the present time but this must be our aim. The Christian college must fit into the wider community by serving the city in which it is located, by serving the state, by serving the nation, and by sending its students into lives of service in all life's activities. At the same time the first function of the Church supported college is to perform to the best of its ability the task assigned to it in the program of the Church, *the imparting of knowledge of God as revealed in Jesus to students in such a way that they will make Him the integrating force in daily living.*

If the college performs its task well, it will become an essential and effective arm of the Christian Church in its fundamental task of getting men and women to live their lives in accord with and in submission to the Will of God as revealed in Jesus Christ. The college which so serves the cause of Christ and the Church justly deserves Church support and is rightly named a Church related or Church supported college.

A College Program for the Teaching of Religion

By LLOYD V. MOORE
The University of Tulsa

MUCH has been spoken and much has been written concerning the confusion of purpose and practice in the college teaching of religion, but the problem remains. In the meantime the apparent disintegration of the old faiths, social and religious, amid the chaotic complexities of modern life has accelerated the difficulties faster than the development of attempts at solution.

It remains to be seen whether the much-heralded "return to religion" will take the form of an intelligent interpretation of religion which will grow out of the life of the day and meet the needs of the day, or whether it betokens a return to old traditions and outworn forms of expression. If the "return" is to creative religion today, religion may again become the "mother of the arts" including the art of living. If not, then the "return" will result in the use of religion as an escape from real things, and will necessarily be pushed aside as irrelevant by those who are busy with the actual affairs of life. The Christian college is a strategic place in the determination of this issue.

A recent survey, prepared by Dr. Gould Wickey and Dr. Ruth A. Eckhart, published in *CHRISTIAN EDUCATION* in October, 1936, presents a "consensus of opinion" based upon a comprehensive inquiry as to current practice. It does not purport to offer an answer. The survey reveals the immense amount of confusion reigning in the field, and betrays the lack of any agreement in objectives or in practice.

The growing inadequacy of the conventional college religious program is becoming painfully evident. The courses of study in "Bible," or in its experimental modern substitutes, combined with a "chapel service" whose conduct is an endless source of irritation to many, offers little comfort to those who believe that in the religious approach is to be found the way of life. I do not mean that by the application of religion as now organized or for-

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mulated to our problems we shall find the answers, but that the experience of life adjustment in its personal and social and cosmic relationships which we have traditionally called religion is the way out. It is not my purpose here to discuss the philosophy of this process or experience; rather I would discuss the practical task of making this vital experience an effective part of the work of the college.

The conventional religious program of the Christian college in the past has met the needs of two groups. It did a notable service in the recruiting of men for professional religious service in the ministry and in the mission field. This accomplishment of the college in professional recruiting was readily measurable, and all too often the success of the college religious program has been estimated in these terms.

The Christian college has been successful in meeting the interests of the conventionally religious students. This has been true especially of the more or less isolated church college. It has fitted its program to that group of students which came with a carefully disciplined church background. Such a group demands of the college religious teaching that it confirms the beliefs and attitudes which it brings in. These students have been sent to this church-related college precisely because of its religious attitude, and they return to the churches little damaged by the contact with college education and college religious education.

But these groups are in a numerical minority today. I question whether they have not always been in a minority with respect to their educability and ultimate value to society. For the student who is mentally awake, for the student in the Christian college out in the modern mental current, for the student whose mind has become scientifically tempered, for the student whose previous environment has not been severely church-connected, the conventional college courses in religion have notoriously failed. The old program of a glorified Sunday school under college auspices will no longer suffice.

The secularization of these once Christian colleges is an old story. It has been due to many causes including financial control, the type of faculty selected from graduate schools, competition with and imitation of state-supported schools in curricula

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and in activities, and the selection of students on a financial or locality basis rather than for religious reasons. These adjustments to a common pattern have tended to obliterate the distinction between the Christian college and the secular college. The teaching of religion is no longer the primary function of the Christian college. Frequently religion has become the concern of a vestigial department, endured for financial reasons, only tolerated if not actually despised by the other departments of the college.

This obscuring of the distinction between the former distinctively Christian college and the state-supported school appears further in the type of extra-curricular activities. The commercialized athletics, the social life with its fraternities and sororities, the campus politics, student publications, and the standards of honesty are all of a pattern one school with another. These are the materials of which alumni are made, adding impetus to the vicious educational circle. The lamentable failure of these Christian colleges to produce in their graduates anything distinctively different from the product of the state-supported colleges, with respect to religious interests and religious motivation, brings out sharply the inadequacy of the program of religious education as practiced in these colleges. The efforts of a few colleges to get to the heart of the problem by the experimental construction of a curriculum and a program designed to meet the religious needs of the students, serves but to put into sharper relief the failure of the many to adjust to the manifest inadequacy of the old program.

College Religion

The conventional method of college religion, generally as "courses in Bible," reflects two traditional educational customs.

There is the practice of interpreting and practicing higher education in terms of the getting of knowledge. In pre-professional education the acquisition of a large body of factual material is basic. This necessity has cast its shadow over the whole of higher education. The teaching of the natural sciences sets the pace, and they are taught on an atomistic, factual basis. The question is not whether they should be so taught, but whether that should be the pattern of all education.

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The effect of this attitude upon the college teaching of religion appears in the demand that "the Bible be taught by men of equal qualification and rank with those who teach in other departments." Certainly I would not raise any question of the value of having highly qualified teachers of religion. That is essential. But it does not touch the real difficulty that the factual study of courses in the Bible, regardless of the enhancement of the quality of the teaching, does not serve the religious educational needs of the students. It is but imitative of the evil of the atomic, fact-centered nature of higher education in America.

The teaching of religion in terms of courses in and about the Bible was promoted by the assumption that all religious truth,—truth interpreted too often in terms of logical propositions,—was to be won by deduction from Bible texts. Hence to know the facts about the Bible and the events narrated in the Bible was supposed to meet the needs of the students for religious education, and *ipso facto* make them religious. That it should signally fail was inevitable.

The recent decision of a group of Presbyterian college presidents to reduce the number of required hours of Bible study for graduation from eight to six is peculiarly irrelevant to the real problem. The fact of their willingness to reduce the required hours testifies more eloquently than anything they could say to the contrary that the teaching of a certain number of courses in Bible is not significant in their educational programs.

The inadequacy of the college religion program is further accentuated by the great confusion revealed in the substitutes offered. The survey by Drs. Wickey and Eckhart mentioned above gives a list of twenty groupings of substitute courses. Within these groups are found a wide variety of courses, covering practically anything which the human imagination could conceive as subject to classification under a department of religion. Bible courses as such are insufficient; for any other answer we are bewildered.

The emphasis of the past, and with many colleges in the present, upon courses in Bible involves a confusion of factual knowledge with the values which may be called spiritual. It is a confusion of "knowledge about" and "knowledge of." It is, to quote Windelband's description of pragmatism, "a grotesque
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confusion of means and ends." To center the college curriculum around Bible courses is to ignore the fivefold distinction between ancient events, ancient explanations of ancient events, our explanation of ancient events, our own events, and our explanation of our events. This distinction involves recognition that these first two items are history, the third is our philosophy of history, the fourth is our own religion, and the fifth is our philosophy of religion. We have in common with the past a degree of similarity of nature, human and non-human, plus a rich mental heritage. To attempt to induce conformity to the past beyond recognition of these facts is to induce stagnation.

The concept of education as a process of developing personal and social behavior patterns, a concept understood and practiced in elementary and secondary education, has made little headway in higher education, and much less in the teaching of religion. The need for a psycho-synthesis of personality, and the need for an experience of a "rational and practical order," which President Hutchins demands in his recent stricture on Higher Learning in America, are not to be found in the usual offerings of college courses in religion. The categorical rejection which President Hutchins made of theology as a discipline to find this rational order, has been invited in part by the manner in which religion has been taught in the colleges.

Today is peculiarly a time for creative religion. The time is ripe for a new synthesis of knowledge and of "that rational and practical order" of the world with human aspirations and with that high devotion which is always near the surface at the college age. To teach religion to that most susceptible of groups,—the American undergraduate,—in terms of the echoes and reflections of religion embalmed in the forms and traditions of the past, will not serve. It is to offer dry husks from last year's crop. It courts the rejection voiced by President Hutchins. Those forms and traditions once were live religion; live religion can again walk abroad, clothing itself in such forms and customs as may be convenient.

The real problem of the teaching of religion to the undergraduate is to interpret the life of today in spiritual terms. By that I mean that the decisions, the occupational choices, the personal

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relationships, the social attitudes, and the choices of values should be controlled by a central theme of philosophy and practice of life. The student needs to find God, but he needs to make this discovery from the starting point of distinctions made in his own value-judgments, and learn to recognize God as God when he meets him in the manner of living, rather than from the learning of old phrases and stories with a secondary attempt to inject religious meaning into them.

Four Objectives of Religious Education

The objectives of the college program of religious education are not different from the objectives of all religious education. They can be conveniently summarized into four groups. The order in which they are given here is not the order of their occurrence in religious experience. In actual experience the constructive social interest, interpreted as an experience of God, comes first.

1. Religion must be so taught as to accomplish Matthew Arnold's description of the objective of the study of philosophy: "To see life steadily and to see it whole." But it is not only the intellectual concepts with which the teaching of religion is concerned; rather it is the achievement of a personality which is whole. The teacher of religion must so teach that he does not create or foster a previously created artificial division in the mind of the student. When the student finds his religious teaching fighting his scientific concepts, the teaching of religion has failed. This is the problem of the teacher of religion, regardless of the cause for the conflict. The student must come to see that there have been in the past various anti-religious scientific dogmatisms which need to be re-interpreted, and there have been religious dogmatisms which stumble blindly over the observed data of experience. The student's mind should be one, not "legion."

2. In the pressure of modern social problems the development of a critically constructive social attitude looms large. At this point the teaching of religion on the college level must bridge the gap which our compartmentalized intellectuality has created. The essentially social nature of religious experience must be stressed. The experience of religion with its accompaniment of the sense of "the Holy," and its enhancement of the unity and

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the effectiveness of the individual, must actively be sought in the area of social attitudes. No longer will religion be a thing apart, for private belief or Sunday exercises. It will become a motive and a way of dealing with life. In the student world it will begin with campus relationships, and with the occupational interests, working out into all areas of personal and social activity as experience is enriched. The "idea of the Holy" as Rudolf Otto calls it, "vocation," to use R. L. Calhoun's word, must again overshadow all of life.

3. A personal experience of God will be inevitable if the second step be well done, but the recognition of God will not necessarily follow. The problem of interpretation comes in here. Conventional, often childish, concepts so clutter the mind of the student that he is ill-prepared to recognize an experience of God as such. Stories of ancient events when men found God, pictured in oriental garb, explained in terms of magic, and confused with modern revival emotionalism of questionable morality and unquestionable lack of respectability, have so conditioned the student's mind that he is suspicious of anything so labelled. He is well prepared not to recognize the daily experience of God in the reverent dedication of self to the social problem. "Lord, when did we ever see Thee hungry?"

4. The need for group worship to develop this sense of the presence and experience of God brings us to the problem of college worship practice. There can be no worthy discussion of it in a brief paragraph. The failure of the conventional "chapel" and the perpetual annoyance of it to those who have to face the problem are too well known to need relating. We need to strip away all the clutter of old custom and reconstruct the whole practice around certain clearly understood objectives. Whether it be done in the classroom or in a chapel or assembly, there needs to be first of all a re-interpretation of religion. Not much can be done by way of worship until there is some measure of understanding about the purpose of worship and about the object of worship. That which is done in the act of worship, whether hymn, prayer or other practice, must center around the problem or interest or ideal which is fresh in the minds of those worshipping. To put the sermon or address after the worship period is to reverse the

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proper procedure. Doubtless a group considering first a topic centering around the interpretation of life and religion, and then in an act of reverence and dedication, including group recital, song and prayer, designed to integrate that topic into the mind and personality of the participant, would come near to meeting the need for worship. When the topic of worship is the present live problem of student life, gathering up his ideals and his ambitions, the effectiveness of learning by doing will be as nearly operative as it can be in organized worship.

Curriculum for Religious Needs

What kind of a curriculum can be developed to serve the religious needs of college students? I would offer the following plan, subject to conditions which would require adjustments:

Start with the Bible, interpreting selected portions in terms of the occasion and problems of the day of its writing. In this study the student will acquire an honest method of interpreting the Bible, he will learn something of the ideals of the best the past can offer us, and he will learn to make the distinction between religion, the ancient explanations of religion, and recent explanations.

Next, I would put the study of the history of religions, including Christianity. The student is then ready to label this as history, and to understand thoroughly the distinction between the history of religion with its souvenir collection, and a live religion for today.

Up to this point the work has been largely survey and preparatory. Now the student sees the past as past, and is prepared with a perspective enabling him not only to label it properly but to appreciate it and to draw from it for his own use much that is of value. He is ready to face clearly the problem of religion today, without stumbling over those old forms. What he works out will actually be much closer in its nature and its value to the religious forms of the past than the thin eclectic assemblage which usually goes by the name of modernism. Truly, he will have alive for himself, under different names, the "faith of our fathers."

In his junior or senior year the student will face the problems of religious thinking and religious living today. He will want
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to know what are the religious trends today and why they are. He will ask for a definition of religion. He will ask about the credentials of religious beliefs, and a study of religious epistemology will be in order. He will ask about the soul and about belief in God in a scientific age. His question about immortality, never long absent, always leads to a discussion of religious values, personal and social. This is a large order in the pursuit of which his study of religion will correlate with his other psychological and social studies. The final question, how to obtain these values, leads directly to a consideration of worship and the place of the church in the scheme of things.

By the time the student has worked through this sequence of material he will find that he has surveyed the entire field. Any further study will be a matter of filling in with more details. He will discover that his religious concepts are at home in the world. Religion becomes an adventure in creative living, enriched by the tools which the natural and social sciences have given him. The spiritual has come into its own.

Too much stress cannot be placed upon this development of a philosophy and a practice of life which gathers up for the student in his later adolescent period all of his life interests, present and future, and interprets them in terms of the vocation of God. There comes to a young man or a young woman in those years a finding of self in which a full tide of devotion is poured out upon whatever loyalty seems most worthy. To fail to give any object worthy of supreme loyalty, or to give an ancient synthesis which will prove less and less adequate as the student develops in intelligence and understanding, is to rob him of his most precious heritage. Though he may later rebuild a new synthesis and find a new object of devotion, the second love can never be quite as deep or as fine as the first love.

In this synthesis of today's human values interpreted as part of a "rational and practical order" the student will find a living experience of God, and in so guiding the student the Christian college may again justify its heritage and its name as worthily Christian.

A Prerequisite for Teaching in a Church College

By FRANK P. HINER
College of the Ozarks

MOST of the many things that have been written recently about the shortcomings of the church college are only partly true. Yet those of us who are working in this field will probably agree that our graduates do not differ so much as they should from graduates of secular institutions. Large numbers of them have not developed a Christian philosophy of life nor acquired any very great enthusiasm for rendering service to their fellow men. They have nearly all joined the church, partly because of the strong tendency of youth to swing with the crowd.

How can we make the church college more effective in producing Christian character? This question has been answered in an almost endless variety of ways. Doubtless many of the answers are familiar to the reader; strengthen the department of Bible and religion; require more courses in religion and ethics; have faculty members devote much time to personal conferences with students; emphasize the inspirational and Christianizing values of chapel services; give attention to student leadership and the spirit that prevails in extra-class activities; have all of the departments cooperate in an effort to achieve certain goals. All of these and many other plans that have been advocated have value. But the problem is still largely unsolved.

It seems strange that so many are looking elsewhere than in the classroom for the key to the situation. To stimulate and direct mental activity is the work of the classroom. Everything else on the college campus is secondary to that. Every student recognizes this as a fact. The statements to the contrary that one sometimes hears are merely exaggerated efforts to emphasize the importance of some other phase of college life. One can hardly attend a religious meeting of college students without noticing how frequently those who take part give expression to ideas acquired in some class. Recently a group of advanced graduate

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students in the University of Chicago studying the character-forming agencies of the college agreed that the type of character developed depends primarily on what happens in the classroom where students and teacher spend hours together developing and organizing ideas. When students leave college with a well integrated philosophy of life, that philosophy is mainly a product of hundreds of hours of such activity.

Some persons recognizing the primary importance of the classroom have emphasized above everything else the need for selecting teachers of strong Christian character. About the significance of the teacher's philosophy of life much has been written. What seems to me to have been largely overlooked is the fact that his religious thinking cannot be sufficiently mature and well enough integrated with his thinking in the subject matter of his department to function effectively in all of his classroom activities unless he has made a much more extensive study of religion than is now expected of our college professors.

A Suggestion

My suggestion is that the teacher in the church college should be expected to know two subjects,—religion and the subject that he teaches. We have an illustration of this sort of thing in the field of educational administration. The public school administrator specializes in one subject,—education. The director of religious education must be a special student of both education and religion. For the higher degrees in religious education one is usually required to take about as many hours in religion as in education. Perhaps persons preparing to teach in a church college some other subject than religion should be expected to take at least 30 semester hours of graduate work in religion.

At first thought this will appear to many entirely unreasonable, but it would seem to be the only way to the goal that we are seeking. Religion, because it has been taken out of education, has largely ceased to function in our thinking and living, and we as teachers, being unaware of what our secularized education has done to us, find it difficult to realize that our knowledge of religion is inadequate. Through practically all of the world's history until recently religion and education went together. All teachers

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were trained in religion. Our American experiment of separating church and state,—and such separation was desirable,—led speedily, but not necessarily, to the separation of religion from education. Failing because of this situation to make religion an integral part of our thought we put it on, much as we do a garment or an ornament. And we do not readily realize how different our life would have been if religion and the other phases of life and knowledge had been thoroughly interwoven from the beginning. The church college must put religion back into education, not in one classroom merely but in all of them, and the only way to do it is to use teachers who have studied religion so that it functions in all of their thinking.

The average college professor of today has not made any extensive study of religion. He went to Sunday school as a child and he attends church. In college he may have taken two or three required courses in Bible. He knows little if anything about scientific Bible study or about the history, psychology, and philosophy of religion. Of any new knowledge about religion he is likely to be almost totally ignorant, even of such knowledge as would be needed to harmonize it intelligently with facts in his own field. What he has gathered up in the way of a system of theology is crude and undeveloped. During the years he spent as a university student in his special field his attention was seldom or never directed to the religious implications of the problems that arose, and his subsequent work in that field has followed the same line. He has thought enough about Christianity to decide that he could accept it, but has considered the working out of details a task for specialists.

Some Possible Results

The effect upon class work of this ignorance of religion and of this attitude toward it is a fact of the utmost significance. The instructor's religious thought, its maturity, depth, comprehensiveness and relationships, will necessarily be a large factor in determining the character of the thinking that a class group will do as it selects, interprets, and organizes facts, and derives conclusions. Unless his subject is not, in his thinking, an isolated field, as seems to be too largely the case with most scholars, but rather an in-

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tegral part of a rich and meaningful universe of knowledge and life and ultimate reality, he will not supply the information and guidance that are needed in order for the student's thought as it develops to be thoroughly Christian.

As an illustration let us consider the teaching of Spanish. The professor's discussions of word forms and meanings, their origin and growth, bubble over with suggestions that modify in a hundred ways the student's growing thought about life and its problems. In the Spanish class there will be study of customs and types of thought, and the origin and significance of these. Comparisons will be made. Governmental and economic theories, ethics and religion, will be involved. When the student is acquiring and organizing all this material he is building his philosophy of life. And just how important is the professor at this point? His religion, its general character and all the details of it, the extent and completeness with which it is integrated with all that he knows, will determine more than anything else what things in his chosen field will be of greatest significance to him. And in class, as the daily discussions pertaining to practically every phase of language and life go on, those facts and relationships that seem to the teacher most meaningful will inevitably stand out as the high points. Thus every teacher of Spanish is daily leading his students into a certain point of view regarding life and its deeper meanings. From this there is no escape.

And then there is the problem of answering student's questions about religion. Unless the professor's attitude discourages such questions, they will be asked frequently. At scores of points some one's religious thinking will need to be adjusted to the subject matter that is being presented, and the person presenting it is the only one who can give satisfactory assistance in making these adjustments. The usual way is for professors to look upon such questions as being outside of their field and to refer the student to the department of religion. One can easily guess what happens when that is done. Usually the matter is never taken up in the other department. If it is, the student thinks that the professor of religion does not understand the background of his question sufficiently well to handle it satisfactorily. Anyway, if professors do not need to bother about the adjustment of religious

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ideas to the subject matter of their departments why should students worry? The questioner will suspect that he has been taking religion too seriously.

Some reader may say that what the student needs is not so much a certain type of instruction, or to have his questions answered, but rather a deep conviction of the truth and value of the Christian message and a burning desire to Christianize human relationships, that if he has these the details of thought will take care of themselves. One who thinks that way overlooks some important psychology; he forgets that as a man "thinketh within himself, so is he"; he fails to consider where powerful convictions come from. By manipulating and developing ideas we gain insights which are gradually woven into the fabric of our thought. When we see a thing clearly and discern the significance of its various relationships appreciation is experienced. And out of such experiences come our deep convictions, our inspirations and enthusiasms.

The significance of the professor's interpretation of life is further emphasized by the fact that his personal influence on students is very great. There are several reasons why he furnishes much material for their ideals. His superior education, the fact that he is an authority in some field, gives him prestige. The nature of the college relationship in which he takes to a certain extent the place of the absent parent has a similar effect. Probably nearly all college professors have some admirable qualities, at least most of them place human values above money values, and in the intimacy of the classroom continued over a long period their students become familiar with these worthy traits. Whatever the causes may be, of the fact that this influence is mightily effective there can be little doubt. While students are in college their conversation may run mostly on athletics and campus affairs, but when they come together ten or twenty or thirty years later they talk about the faculty members, their idiosyncrasies, their weaknesses, and their worthful qualities that nobody ever forgets. For our readers I think it is not necessary, but one might show at considerable length *why* it is important for a person, whose life enters in a large way into the growing personalities of youth,

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to have a very complete knowledge of religion well integrated with all the other constituents of his mental life.

Also, the requirement we are considering would serve the very desirable purpose of eliminating from the church college faculty members who are not interested enough in religion to give time to the study of it. Probably every one knows that under present conditions many who have prepared themselves for teaching and failed to secure a position in a larger institution go to some church college. Frequently they are persons of very fine character, but it is not reasonable to believe that a college with its faculty made up in that way will turn out a product superior to or very different from the graduate of the secular school.

And, finally, a systematic study of religion would make the professors better men,—men of finer spirit, nobler men. There can be no reasonable doubt of the fact that it would do so. If Christianity embodies the highest spiritual values, a thorough study of it ought to have that effect. A better understanding and appreciation of these values and of their significance should cause them to function freely in one's daily living. A more completely Christianized interpretation of life and affairs may be expected to foster a finer type of Christian character, because a person's thought cannot fail to be reflected in his behavior.

There are many other angles from which the need for the thing that is here advocated may be seen. I shall merely mention a few. Such religious training as has been suggested would greatly modify not only the teacher's whole approach to the subject matter of his department but also in many cases his methods of teaching. It would constitute a qualification for student conferences which he does not now have. It would change much of his thinking about extra-class activities. And it would cause many faculty decisions to be very different from what they are at the present time.

An Experimental Course in "Anti-Semitism"

By CHAS. LYNN PYATT

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PRACTICALLY everyone in varying degrees is aware of the problem of "Anti-Semitism," as the anti-Jewish campaign is usually called. Probably more than most of us realize this is reflected in magazine articles and the daily press. At least in a number of theological seminaries and even colleges it is treated in courses dealing with the problem of Church and State and at other times in courses on Race Relations. Doubtless there are other ways in which the problem is considered. I have not heard of any case in which a protestant theological school has offered a course hitherto on the definite subject of "Anti-Semitism."

In considering the offerings to be made in the Department of Old Testament at The College of the Bible, Lexington, Ky., for the Summer Session of 1937, it occurred to the writer that it might be in place to offer a course on "Anti-Semitism." This was done and proved so interesting that it seemed of possible value to write a brief account about the course. The matter is necessarily quite personal and it is hoped that the reason for the injection of this element will be recognized. A brief summary is here given.

Probably no one connected with the class was quite aware of the insistence and magnitude of the problem at the beginning of the course. We therefore began with a frank statement of personal experiences in which anti-Semitic sentiments or manifestations were involved. This was followed by a survey of magazines over a period of about six years. A number of volumes of the report of the Central Conference of American Rabbis were also examined and frequent reports were made about articles in magazines and newspapers which reflected the existence of the problem. I think all of us realized very soon not only that such a problem existed but that it was far greater and more complex than we had imagined.

An attempt was then made to give some background of Jewish history. It is to be regretted that there was not sufficient time to acquaint the students a bit more intimately with some of the delightful phases of rabbinic, medieval, and modern Jewish life. One could wish especially that there had been time for some of the

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more touching scenes, for instance—from Zangwill's "Children of the Ghetto" and the early parts of Mary Antin's "The Promised Land." Such things could of course be extended indefinitely if time permitted. It was necessary, however, to confine such readings to a few cases of anti-Jewish activities. Especially useful were excerpts from the excellent but brief "History of the Jewish People" by Margolis and Marx. In this work particular reference was made to a number of outstanding manifestations of anti-Jewish feeling.

In the course of this study an effort was made to read available published works on the subject, including the very recent work by Silcox, "Catholics, Jews and Protestants." Appropriate literature such as Hitler's "My Battle" and the famous "Protocols" were also read. Every effort was made to let the leaders of anti-Jewish sentiment speak for themselves. The Rabbi of the local reform synagogue, Rabbi Milton Grafman, met with the class on several occasions and presented a Jewish point of view.

It will perhaps be appropriate to say frankly that the class and the professor found the work "Anti-Semitism" by Hugo Valentin to be the most valuable of the books studied. I believe that one of the by-products of the course was the unanimous wish that every Christian minister might read this book.

It was contemplated at first that a series of "findings" might be made as the result of this study. Perhaps another year that might be done, but this year at least the effect seemed rather too personal for such a result. No effort was made to sit in judgment on the persons or groups involved, either living or dead. However, we all found irresistible a certain sense of shame because of the things which had been done to the Jews in the name of Christianity. More especially there seemed to grow upon all of us a determination to practice and to encourage in others the practice of good-will. Stated negatively, I think we came to the conclusion that we would not allow ourselves to harbor ill will or bring evil upon anyone because of his race or religion. There was certainly a recognition of the tremendous issues involved, many of which, of course, are still living and unsolved.

The effects of this course may not reach very far but I think it can truthfully be said that they were powerful and effective in the hearts of the professor and the students of this class. Similar experiments might prove of even more value in other theological seminaries.

Student Workers' Round Table

BY HARRY T. STOCK

A STUDENT in a Church-related college writes: "At last we are getting a fairly well organized young people's group on our campus. For some years we have not been very active in that type of work and it really is gratifying to watch its growth. We are not so large a group as we should be considering the type of school X is but our attendance is more than double that of last year. . . . We would appreciate as detailed an account as you can possibly give us as regards program, adult and student leaders, organization and social life of the group." To this inquiry I replied as follows:

I take it that your group is an interdenominational one, which meets on the campus instead of in the Churches, and that it carries on a program much like that of a student Y.M.C.A. or Y.W.C.A. I think it is all to the good to have it a coeducational fellowship. At the same time, I think that you should be aware of the emphases developed through the national councils of the Christian Associations. Particularly, this autumn, I believe that you will find it very profitable to spend considerable time in studying some of the eleven areas which will form the basis of the discussions at the National Assembly of Student Christian Associations to be held at Oxford, Ohio, December 27 through January 1. After this meeting is over, you may want to go even further with some of these subjects. Certainly, the literature recommended in the booklet, "Agenda," will prove an excellent point of departure for your programs. Write to Mr. Roland Elliott, 347 Madison Ave., New York, for free copies of "Agenda" (it gives a summary of the eleven major subjects with recommendations of study material).

You will face the major question of what your group's purpose is. Will you seek to develop a large organization which carries on programs which will interest those who have little concern for religion, and by duplicating some of the activities usually included in the programs of liberal clubs, etc., seek to develop a

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religious interest among these persons by indirection? Or, will you make the program more definitely religious, even though the nucleus of students thus served is comparatively small? If the latter process is followed, you would hope to grow in number, but this growth would come largely through personal approaches rather than by publicity in behalf of "big meetings." If your membership increases, you will doubtless carry on some of your activities in smaller groups—commissions, committees, study groups; for your present conviction seems to be that you will get a more intensive piece of work done this way.

One of the most valuable projects in which you could engage would be to formulate a reason for your existence as a campus fellowship. Out of this might grow, if you desire it, a statement of purpose, a constitution, a name, and a basis of membership. But the most valuable part of the enterprise would be the experience of determining just what a Christian group on the campus of a Christian college can and should do. Is the major purpose to discover the meaning of the Christian religion, or do the college courses serve you adequately in this matter? Is it to serve as a leaven on the campus, setting standards and habits of living? Is it to face the question of what the function of the Church in the modern world is and to prepare yourselves for larger responsibility in the leadership of the Churches in the communities to which you go after college? Is it to help students to face the questions of vocational and avocational service in adulthood—with what spirit and purpose should one go into business, law, agriculture, the ministry? Is it to participate actively in the United Christian Youth Movement? (For information regarding the program of this Movement, write to Rev. Ivan Gould, 203 North Wabash Ave., Chicago, Ill.)

Your program of course, will be determined in the light of the purpose that you have agreed upon. Probably, however, you will include such phases as these: study groups or discussion meetings, worship experiences, social occasions, service projects, leadership education. Different committees, or commissions, may be responsible for determining at the beginning of a year just what place shall be made for these several kinds of activities. Many undertakings will, of course, combine several of these pro-

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gram elements. For example, if you are trying to discover what Christians should do about the agricultural or labor situations, you will doubtless have discussions, you will be led to a deep experience of worship, you may want to express your religion in service to those who are suffering or in helpful participation with movements that are seeking justice for all persons.

Let us look, briefly, at some of the possibilities along these several program lines. I can only suggest a few major subjects, with a mere indication of some of the methods which may be employed and of literature which will help.

Religious Living. What is it to be a Christian? What is it to live religiously? You might begin by sitting down with copies of Georgia Harkness', "Religious Living" (50 cents). Some one person may be responsible for leading the round table study. A single chapter has enough solid thought for an evening. The same things may be done with other Hazen books ("God," by Walter Horton; "Christianity and Our World," by John Bennett; "Jesus," by Mary Ely Lyman—50 cents each). Various faculty members may speak, or engage in a panel discussion, on, "What Christianity Means to Me." Some of the books which will be found helpful and stimulating are: "Reason for Living," R. R. Wicks; "Discovering Jesus," S. A. Weston; "The Personality of Jesus," Kirby Page; "We Need Religion," by E. F. Tittle; "What May I Believe," E. D. Soper. Out of such a project, the group may develop a statement of its basic Christian beliefs, or it may prepare "A Way of Christian Living for Students."

Morals in Our Times. You may have a series of presentations by faculty members on such subjects as these: the moral codes of the Old Testament, Jesus' conception of morality, modern revolts against morality, morality in its social aspects. You may examine the current student attitudes toward morals, consider the areas in which Christian morality is most severely tested on your campus, develop a basic code to which a considerable number of your group may give allegiance. Perhaps, some of your members will be willing to read and review such books as: Walter Lippmann's, "A Preface to Morals"; Ralph Sockman's, "Morals of Tomorrow"; Walter Rauschenbusch's, "The Social Principles of Jesus." Of course, such a general subject may be studied most effectively

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in relation to such matters as home, campus relations, economic life, etc.

I can only suggest, even more briefly, certain of the other areas in which your study may move:

The Church—its contribution to your lives; its mistakes and failures; its present world program; its needs; its relation to the state. Many groups this year are studying the reports of the Edinburgh and Oxford Conferences; a generous proportion of these reports is given in the autumn number of "Christendom"—some one in your community certainly must have a copy. The full Oxford report is to be out soon, edited by J. H. Oldham, "The Official Report of the Oxford Conference." I am sending you the News Letter of the Student Pilgrim Fellowship No. 23, which contains some hints for discussion leaders. Perhaps you will want to assess the whole missionary program of the Churches. The denominational boards will provide literature which should be studied before any judgment is passed.

Social Problems. What has the Church to do with social issues? Is it dabbling too much in such matters? Is it simply pussy-footing with reference to them? What are some of these problems? How has the peace problem changed in a year—are there as many pacifists on the campus since the Japanese-Chinese trouble? What are the major social problems within the nation at the present time? How can you discover the truth about them? What should be the attitude of the Church regarding them? (See, John Bennett's, "Social Salvation"—an excellent book to study and review. See, also, Hugh Vernon White's, "Christian Social Action," 10 cents from the Council for Social Action, 289 Fourth Ave., New York.) Are you going to keep informed as to what is before Congress in this special session? When you have arrived at what you believe to be a conviction, how will you express it effectively? To what extent can Christian students join with radicals who do not accept either the Christian objective or method, but who are concerned with some of the things for which Christians should stand (e.g., peace)? It is important to keep in touch with the Council for Social Action, 289 Fourth Ave., New York. Its semimonthly publication, "Social Action," a dollar a year, is a mine of help.

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In this connection, let me mention three other publications which will be helpful for general young people's work for this older age-range: "The Epworth Herald," 740 Rush St., Chicago, Ill., \$1.25 per year (contains good discussion materials and articles to read and talk about); "The Pilgrim Highroad," (\$1.25 per year, \$1 when two or more copies come to the same address—discussion materials and articles); "The Interecollegian"—\$1.00 per year, from 347 Madison Ave., New York, New York (the student publication of the Christian Associations).

What shall your group do about worship? Does the regular college chapel provide all such experiences which are needed? Is the college chapel program one which trains young people in the appreciation of worship? If not, is there some way by which this may be improved? Certainly, in your small group meetings you will want to share with each other in worship. How shall this best be done: through the use of forms hallowed by tradition, through the creation of new worship forms, through a most informal spontaneous kind of worship? May there be a few occasions during the year when your group assumes responsibility for the chapel service itself? Would it be a valuable practice to have a communion service once a year? What about private devotions? Lent is a good time to begin. Many student groups find Kirby Page's books most helpful, "Living Creatively," "Living Courageously," "Living Triumphantly." The Young People's Department, 14 Beacon St., Boston, Mass., is issuing a booklet of Lenten Devotions for Young People (five cents per copy). "Follow Me" is a monthly devotional booklet for young people issued by the Westminster Press (Witherspoon Building, Philadelphia, Pa.).

Can a religious group, in college, be expected to render any kind of service? The income of the students is small and their time is limited. But it may be so all through life. Are there children or others in the community who need friends? Some student groups provide Christmas gifts, (dolls and other gifts made by the girls) to children of underprivileged families. Is there some community need which you can help meet? Do students keep up their financial support of the home church? Are you interested in the fund for suffering Chinese students (write Luther Tucker,

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c/o Student Y.M.C.A., 347 Madison Ave., New York)? Is there some cause to which your energy and money should be pledged?

You ask about social affairs. I have little suggestion to make. You need some social good times. You help to create a "group spirit" as you talk and pray and work and play together. Only two cautions or suggestions I have to offer: first, have only a few social events and let them be "bang-up" affairs; second, you may be rendering one of your finest services by providing wholesome social life for some of the students. I am not suggesting that you follow the *substance* of what I am about to report, but that you consider the *motive* which dominated three New England Christian campus groups when they quietly provided instruction in dancing for some of their underclassmen who were much "out of things" because they had not learned to dance and almost all of the social life of these campuses was of this sort. You may ask: ought these groups not to have tried to change the single-tracked social life, to have some kinds of social activities other than dancing? The answer, doubtless, is in the affirmative. All I am wanting to suggest is that you offer such good social programs that the shy and new students feel completely at home and that they learn how to participate happily in normal social functions.

I must stop after I give a brief reply to one of your other questions. How much adult leadership shall you have? You are college students and ought to be able to stand on your own feet. Do most of your work yourselves. Dig out facts, prepare worship programs, undertake your own service projects. At the same time, you may need to bring professors and others in to lead certain meetings; after all, we learn through the experience of others as well as through our own. You may want, also, some faculty counselor, or a committee of faculty counselors. In a Christian school, it must surely be true that most of the faculty members have such a devotion to religion and such experience in it, that they would be happy to give of their knowledge and time to your group. But invite them in as counselors, and accept the major responsibility for all phases of your program yourselves.

I shall be glad to try to answer any specific questions which you may put to me, and I hope, before many months have passed, to drop off at X and to have an opportunity of talking with you.

Significant Recent Changes in The Student Field*

BY GEORGE W. DAVIS

Baptist University Pastor, Ohio State University

THIS topic will be discussed from two points of view. I wish to state a few of the general changes involving the whole field of higher education which affect our religious program. Then, I shall present those changes in student thinking, practice, and appreciation which condition our approach to the student and sometimes make it impossible for us to reach him at all.

First, the general changes in the field of education which affect our religious programs. Chief among these is the tremendous increase in extra-curricular activities and interests. This is so obvious that we are apt to lose sight of its importance. New activities, both on and off the campus, have set up numerous counter-pulls which claim the attention of the student, frequently keeping him away from religion. When he faces the program of a church and student group, he is apt to exclaim: "How can I find time for religion?" There are a hundred campus activities beckoning him. A score of athletic opportunities, journalistic expressions, language and social clubs, professional fraternities and sororities, honor societies, Y. M. and Y. W. activities, and a host of other interests appeal for his time. Off the campus there is the comparatively new interest of the radio, the improved motion picture, and the ever-present automobile waiting to use up so much of his free time that a little less is available for religion. Some students have confessed to me that they regularly cut a part of the student religious program to listen to a radio program which particularly appeals to them. A young professor said to me a short time ago, "Students now make it a regular custom to go to the movies once or twice a week. Fifteen years ago when I was at Illinois State, my friends and I never thought of going to the movies except to celebrate the completion of final exams." Better roads and improved automobiles also compete

* Presented at the Northern Baptist University Pastor's Conference at Philadelphia, May 27, 1937.

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with the student program of religion. Young people with automobiles are usually home for the week-ends. If we see them at all it is during the winter season when travelling is difficult. Others, lacking cars, have developed the fine art of "thumbing" to such a degree that getting to their homes a hundred miles from the State University is a comparatively simple matter. These, and other outside interests have certainly rendered more difficult the work of the religious leader who seeks to minister to the modern student.

A second general trend is discovered in the increase in the number of students who find it necessary to work to secure an education. It has, of course, always been true that some students have had to earn part or all of their way through the University. But the depression has, without doubt, not only increased the number competing for student work, but also diminished the opportunities for self-help. To meet this situation, the Government has come forward with the National Youth Administration Program. But not even this development has been able to absorb all the needy students on the average campus. At Ohio State 3000 students applied for N. Y. A. help, but the appropriations to the university would permit the placing of only 1400.

Now this necessity to work, oftentimes for long hours at a small hourly wage, has left scant time for many students to give to culture and religion. I am thinking of a typical case from my own group. Last year one of our finest young ladies, vice-president of our student department, was with us throughout the whole of our religious program. She managed to do this by going to school one quarter and working in a department store the next, as it was necessary for her to earn all of her way at the university. This year, however, she decided to stay in school every quarter. That meant more work on the outside while she was in school. So she has been working three and one-half hours a day for her room and board. To pay her tuition, clothing, and other necessities she has been working $37\frac{1}{2}$ hours per month on N. Y. A. In addition she has maintained several college activities and kept her grades up to a 3.75 average. But we have scarcely seen her in the student group. This is not because she does not want to attend, but simply because time and bodily strength will not permit regular participation in our religious activities.

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A third factor in the general field of education which conditions our religious work with students is the heightened trade-school or professional consciousness. More and more higher education is becoming a specialization. The broad, cultural basis of the arts college is all but unknown to the majority of students in a larger university. The aim of too much education has become not cultural breadth and appreciation of life, but the amassing of technical information. One notices this in a student group. The "Ag" students gravitate to one another and prosecute their common interest, the engineers seek each other out, etc. Many of these students come out of the university without a love of poetry, an understanding of art, an awareness of historical processes, or the material with which to fashion a satisfying life philosophy. They know their "stuff" and little more. I believe that this emphasis upon technical specialization has played an important part in the disappearance of literary, debating, and oratorical societies, the waning influence of Y. M. and Y. W. C. As., and the disrepute in which religious expressions are held on many campuses. Students today, by and large, do not seem to come to college for cultural broadening and preparation for life service. By and large they are present to gain equipment with which to win success in life for themselves. Mr. Glenn Dalton, secretary of the Y. M. C. A. at Ohio State, remarked some time ago that he had gone through a thousand cards on which a thousand prospective students sought admission to Ohio State University. He was astounded to find in answer to the question: "Why I want to go to college?" the predominance of a materialistic philosophy. Ninety-five per cent desired entrance to enable them to get established in life. Some baldly said they wanted a college education to learn how to make more money. Out of the thousand only one wanted to go to college to better society. This, I think, is the natural response of the individual to education conceived as a life preparation for personal advancement and enrichment. Such a conception gears naturally into the trade-school or professional consciousness in modern education.

Now it seems to me that the farther we go with specialization in education, the less sympathy will the average student have with culture and religion. One can trace this truth in the waning

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interest in religion not only at our State Universities, but also in our denominational colleges. In talking with a graduate from Ohio State in the class of 1904, he informed me that when he was a student religion was a vital part of the university's life. At that time William Oxley Thompson was the President of the university. Each Wednesday at eleven o'clock an hour was set aside for a University convocation. After the transaction of any necessary student business and the making of announcements, that meeting became a genuine religious service. Either Dr. Thompson, or some other outstanding religious leader such as Washington Gladden, at that time a pastor in Columbus, delivered a religious address. But now that is completely gone. Not only is there no Wednesday morning convocation hour, but there is no service of religion on the campus at any time, officially sanctioned and conducted by University professors or officials. Moreover, no official place has ever been given to religion as a cultural phenomenon through establishing a department of religion. This condition is accounted for, I feel, largely because of this current conception of education as technical sufficiency.

Yet there is one clear gain. Out of this eclipse of religion on the modern campus there has come to all participating religious groups the consciousness that the religious problems of the campus are one. I realize that here I am on especially shaky ground because my youth prevents me from knowing personally what conditions of cooperation were among campus religious groups a generation ago. But I think it safe to assume, and this assumption has been verified by talking with religious leaders who knew the past generation, that twenty-five years ago our student work was primarily denominationally-centered rather than religion-centered. In this, of course, our religious workers on the campus but paralleled the mood of the churches. Their chief concern was about advantages to their particular student group and denomination rather than the effectiveness of religion in the total life of the university.

Now that has changed for better or for worse. Perhaps this change has come about because religion is much more on the defensive today, due to the complex of forces I have mentioned. We feel that we must work together if religion is to "rate" at all

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upon the modern campus. Whatever the cause, this change has very definitely come about. At Ohio State University we have a University Religious Council which coordinates all campus religious projects, and is responsible for any large-scale religious conferences or programs which are brought to the university. This council is concerned about the total impact of all religious agencies on campus life, including Protestant and Jewish. Last year a Jewish Rabbi was the president of the group. This coming year a Methodist student minister is filling that office.

Striking confirmation that denominational groups are regarding the religious problems of the campus as one came to me a few weeks ago. Called in to a conference with several representatives from other denominational groups situated close to our campus, I was interested to discover that the topic for consideration was the future religious programs of denominational groups working with students at Ohio State University. The occasion for the meeting was the decision reached by a minister to Presbyterian students to appeal to his denomination for an appropriation out of a large fund being raised to further Christian education. What he wanted to know from us was whether he should go ahead and build a strong Presbyterian center for Christian work, or whether it was not time for us to map out a strategy looking towards greater religious cooperation on the part of all denominational groups. Was it time for us to ask the university for ground on the campus to establish a large center for student religious work and to house also a school of religion carrying university credit? This matter is still under consideration. The fact, however, that this young minister called in his colleagues in campus religion to discuss this matter strikingly confirms the consciousness that the religious problems of the campus are one.

So much for the general trends in the field of education which affect student religion. We have noted these to be the tremendous increase in extra-curricular activities and interests, the increase in the number of students who find it necessary to work to secure an education, the heightened trade-school or professional consciousness, and the awareness that the religious problems of the campus are one.

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We come now to changes in student thinking, practice, and appreciation in recent years. One of the facts that has impressed me even in my short experience with students is that the denominational mind is fast disappearing. The students whom I have talked to on both State and denominational campuses do not seem to be interested in the Baptist, Presbyterian, or Congregational denomination as such. You cannot get a spark of interest aroused if you try to stimulate their minds with an account of Baptist origins, principles, or history. Upon coming to Columbus this frigidity blew upon me when I proposed that the Student Department call itself the Roger Williams Club. The mere mention of the title left the group cold and I perceived immediately that I was on the wrong scent.

This lack of concern about denominational pride and superiority was reflected in the statement of conviction adopted at the recent Northern Baptist Youth Conference held at Denison University. These convictions, of course, represent the work of a small group of young people, most of whom were students. In the particular group which drew up the resolutions on "Youth and the Church" the majority were Denison students, several of whom are in preparation for the ministry. In their statement of conviction, later adopted by the general conference, the two following paragraphs occur:

We believe that denominational exclusiveness should be superseded by the recognition of the unity of all churches in Christ, and that this should be universal and the means of overcoming separation.

We are firmly convinced that active membership in any church should be accepted as valid in all churches and that physical acts and rites should receive minimum emphasis, thus contributing to a more harmonious fellowship among all denominations.

It is significant to note that the few present at the conference who objected to these two statements of conviction were older young people above student age. Those in the college age-group and younger were of one mind on denominational cooperation and increasing Protestant unity. The point of all of this for those of us engaged in student religious work is this: We cannot win religious enthusiasm and support solely on the basis of a denomi-

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national approach. We must look to the wider ranges of truth and spiritual experience if we are to command the cooperation of students in our programs of religion.

Again, I find a lessening support of organized religion to be a definite trend in the practice of modern students. We have already suggested reasons for this. The multiplicity of interests and activities tend to crowd out support of the local program of religion. Student functions, the automobile, the theatre, the radio, the increasing burden of work in college classes, the lure of a new environment away from home, and fraternity and sorority affiliations all tend to absorb a part of the time formerly allocated to the church and student religious activities. On the campus with which I am associated, we have sometimes failed to win students to our own group who, in their home churches, have been exceedingly active. The parents of some of these students have even called upon me urging me to integrate their young people into the life of the church. Although calls have been made upon these students both by the minister and student secretaries, not many of them have even been brought into a first association with our Baptist fellowship. The only way I can explain this lack of interest lies in the lure of a new environment and the feeling of independence in which some students exult upon being released for the first time from the family apron strings.

With us also, the fraternity and sorority system militates against whole-hearted support of religion by the students in-wrapped in it. It is the experience of all of our student groups around Ohio State that as soon as one of our young people joins a fraternity or sorority the chances are greatly in favor of his or her loss to our group. At first, it was my opinion that the fraternity-sorority system must be definitely hostile to religion. And, no doubt, there is a measure of truth in that statement, religious attendance being regarded by some such groups as a soft performance. Of late, however, I have come to a more charitable view, upon which I should value your frankest reactions. Whether we like to admit it or not, with many of our students the religious program of the church, with its many opportunities for fellowship, is a social convenience. The unaffiliated student finds that the possibilities for friendship within the average stu-

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dent religious group meet a very definite social need in his life. To be sure, he may be genuinely religious, but it is this social craving of his nature more than his active desire for religious development and enlightenment which brings him into our groups. When, however, *he* joins a fraternity or *she* a sorority, this social longing for fellowship and friendship is completely met elsewhere. This fact, combined with the tendency of every fraternity or sorority to demand that its members grow increasingly into the life of the group, militates very definitely against the wholehearted participation of fraternity men and sorority women in programs of student religion. The solution here may be to take religion to these groups if they will not come out of their houses to get it. I should also like the reaction of the group to that suggestion.

Despite this decrease in the active support of organized religion, I find, among students, a sustained interest in religion. Although many students are unconnected with any religious group, I am sure they would resent the allegation that they were therefore irreligious. Such a student will usually defend himself immediately, stating his belief in God and other elements in religion. He would most certainly resent being classified with that militantly atheistic group of my own undergraduate days which delighted in its bold name, "The Damned Soul Society."

The tragedy of the unconnected student is that his religion is usually almost entirely intellectual. He believes. But he does not have a faith which is costing him anything by way of participation, service, or contribution. Hence, his is religion in general instead of Christianity in particular. Despite this failure to join his religious consciousness with life, we should be thankful that the awareness of religion is in him. It greatly simplifies our task, making that the discovery of new religious techniques which will attract him rather than the difficult task of conversion from atheism.

I hasten on to mention a fourth trend in student thinking and practice. This is found in the fact that with many students moral standards are now determined not by consequences, wisdom, or religious conviction, but by social requirements. In this picture must be brought smoking, drinking, and sex with all the

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expressions connected with them. The standard of many students, some of whom fraternize with our religious groups, is not what is right, but what is expedient for social preferment and popularity.

With many of our students propaganda has proved more powerful than reason in determining moral attitudes. Take, for instance, the question of moderate drinking. After statements by the leader of the nature of alcohol, its depressant and poisoning characteristics, and its tendency to form a habit, a group of students went into a discussion of moderate drinking. They reached the decision that moderate drinking was not harmful and that no disastrous results would come to the normal individual from practicing it. To be sure, this may be a hangover of the psychosis of prohibition. But it seems to me to reflect even more the power of student opinion and liquor propaganda over the minds of our students. And student opinion in the realm of morality is usually determined by what is necessary for social preferment.

The result of all this is that we face a situation in which what were once immoralities are now moralities. More than that, these doubtful forms of conduct tend to become required social expressions, complicating the problem of morality and placing a greater responsibility upon the minister to students.

One more word and I am through. A very definite trend in student thinking today is discovered in the dominance of the conservative mind. The dreaming of dreams, the seeking for new horizons, the passion for constructive social change seems to lack the keen edge in our present-day students that it had in the years before the depression. I find too much fear in the modern student. He is uncertain about life. To be sure, he has plenty of reason to be with thousands of his immediate predecessors still seeking positions. But the thing which worries me is that in the present-day student there seems to be something akin to what Gilbert Murray called "a failure of nerve." Instead of wanting to build "a kingdom of God" on earth, he is like a groundhog who, with a glorious sun of possibility and promise shining in the heavens, hesitates about venturing forth into the new day.

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At the last Presidential election, I was interested in a straw vote conducted among the students in our Baptist group at Ohio State. Mr. Landon won by a substantial majority. Somehow, this fact strengthened my growing conviction of the conservative tendency of many of our present-day students. Some time ago, in speaking to a group of these students about the economic situation and what the world held for them, I commented upon their unwillingness to stand for the necessary changes. I asked them why they were not aggressive in their thinking and acting in this realm. Their answers were very interesting, the tenor of them being: "If we do stand for these liberal positions, what will happen to use when we get out of school?" It was the belief of the majority that the radical would not find any niche for himself in the present order of things. And since they wanted to find such places for themselves they would keep quiet about things as they are today. The result of this process is for many of our students to think with the dominant group in society from which they believe they can expect the greatest preferments and advancement. I am afraid that in many of our student groups the conservative mind is in the saddle. This should condition our religious approach to students, calling us back to the social emphases of the prophets.

I realize that this has been a shotgun presentation. Quite a few bits of shot have gone forward, probably not hitting much at any one place. But I trust some things which have been said have stung your minds into action and opened the way for your greater contributions, rooted in longer and more verifiable experiences with the modern student mind.

Extension Service in Mid-western Theological Seminaries

By CHARLES T. HOLMAN

The Divinity School, The University of Chicago

THE chapter on "Seminary Extension" (Vol. III, Chap. XXIV) in *The Education of American Ministers* discusses as a recent significant trend in theological education the tendency of seminaries to extend the facilities of these institutions to the communities in which they are located. The purpose of this paper is to indicate the present status of extension service in mid-western theological seminaries. The information contained in it was obtained by means of a questionnaire which was prepared and distributed to representative mid-western seminaries. Limitations of time did not permit sending this questionnaire to all seminaries located in the middle west and assembling the replies which should be received. Copies were, therefore, sent to the 18 mid-western seminaries holding membership in the American Association of Theological Schools. Replies were received from 12 of these.

In reporting the types of extension service offered by mid-western seminaries, including the scope, organization, etc., of such services, we have followed the order in which these forms of service are listed in *The Education of American Ministers*. They are as follows:

1. SUMMER SCHOOLS

Only two seminaries reporting held regular summer schools in 1937, namely the Divinity School of the University of Chicago and the Presbyterian Theological Seminary of Omaha. The Divinity School's summer session was a regular Quarter, divided into two terms, either one or both of which students might attend. Courses carried regular academic credit and followed the regular pattern of year-round instruction, with some modification in view of the expected personnel.

The Presbyterian Seminary of Omaha held its summer school for pastors in the Ozark Mountains where regular seminary

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courses were offered and regular seminary credit given. The courses of study were planned in cooperation with the Presbyterian Assembly of the Southwest, and the Boards of National Missions of the Presbyterian Church, U.S.A., the Presbyterian Church, U.S., and the Methodist Episcopal Church, South. The Chicago Theological Seminary omitted its summer quarter this year for the first time since its affiliation with the Divinity School.

2. COURSES IN THE REGULAR CURRICULUM OPEN TO EXTENSION STUDENTS

All the seminaries except one reported that the courses in their regular curricula are open to extension students,—that is, to clergymen and religious workers “in service.” The numbers of such students reported in various seminaries vary from three to sixteen, but most of the seminaries are unable to report the exact number.

3. EXTENSION COURSES GIVEN AT THE SEMINARY AND DESIGNED PRIMARILY FOR EXTENSION STUDENTS

No such courses are reported by any of the Seminaries in the group. However, for fifteen years, until this year, the Divinity School of the University of Chicago and the Chicago Theological Seminary cooperated in conducting during each autumn and winter quarter a series of Extension Lectures in Religion and Leadership Training Classes. These lectures and classes were intended for both clergymen and lay leaders, and each series usually enrolled approximately 100 to 150 persons. No academic credit was given. They were discontinued because the rapid growth of community Leadership Training Classes, conducted under the auspices of the Chicago Council of Religious Education and Community Councils of Churches, in which seminary teachers participated as instructors, seemed to remove the necessity for such courses at the Divinity School.

4. SPECIAL LECTURES GIVEN AT THE SEMINARY

Seven of the seminaries report special courses of lectures. The number of such courses varies from year to year, but usually one or two such courses is the limit. The number of lectures in each

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course varies from two to eight. There are also occasional single lectures. Usually the lectures are given by distinguished scholars from other American institutions or from abroad, but occasionally are given by regular members of the seminary faculty. Among the subjects on which such lectures have been given are: Homiletics, Church History, Church Music, New Testament, Worship, Hymnology, Christian Art, Psychology and Religion, Comparative Religions. The lectures are usually financed by special funds, but in one case by the regular seminary budget.

5. CONFERENCES, INSTITUTES, AND ROUND TABLES GIVEN AT THE SEMINARY AND OPEN TO ALL GROUPS OF EXTENSION STUDENTS AND OTHERS

Conferences and Institutes held at the Seminaries reach, by all odds, the largest number of extension students, with the possible exception of library service. Six seminaries reported holding such Conferences and Institutes as part of the year's work; one of these seminaries holding three such conferences, one holding two, and the others one each. One of these Conferences was conducted jointly by three institutions: (The Divinity School, the Chicago Theological Seminary, and the Disciples Divinity House) the others were all separately managed each by one institution. In several cases, however (Seabury-Western, Presbyterian of Chicago, and Presbyterian of Omaha) various denominational boards cooperated in planning, conducting, recruiting attendance, etc. The most largely attended was that of the Presbyterian Theological Seminary, Chicago, with 343; the smallest reported attendance at any Institute was 30. In all cases, while the courses offered represent a wide range of interest, special attention is given to the needs of the working pastor. Courses on preaching, parish ministry, and contemporary religious problems, outnumber all others.

6. EXTRA-MURAL EXTENSION COURSES GIVEN BY THE FACULTY IN CHURCHES, SETTLEMENTS, AND CENTERS AWAY FROM THE SEMINARY

Very little of such activity is reported. The Chicago Theological Seminary reports that it is now in process of setting up

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such an off-campus conference, to be known as *Merom Institute*, to be held in Southern Indiana for rural ministers. The Institute is being set up in cooperation with denominational agencies. The Divinity School of the University of Chicago has, in the past, conducted many such local Institutes, usually in cooperation with local groups, but nothing of the sort has been done in the last four or five years.

7. FACULTY SERVICE IN DENOMINATIONAL, INTERDENOMINATIONAL, AND NON-DENOMINATIONAL INSTITUTES AND CONFERENCES HELD AWAY FROM THE SEMINARY

All the seminaries report such services on the part of members of their faculties, in some cases every member participating. This represents one of the quite vigorous forms of outreach into extension work.

8. CORRESPONDENCE COURSES

Five seminaries report correspondence courses; three report that they conduct no such courses, but one of these qualifies that "some alumni may do part of their work for degrees *in absentia*." Here we have a considerable variety of practice which would take some time to state in detail. In one case, so far as can be judged by the correspondence, all the work for the B.D. degree is done by correspondence. In most cases, however, a minimum of one year's residence credit is required for any degree, and correspondence work in varying amounts will be accepted toward the balance of the requirements. Where academic credit is given it is usually claimed that requirements are as rigorous as in the case of similar courses offered in residence; one reply qualifies, however, "some of the courses." Three seminaries offer non-credit as well as credit courses.

The most elaborate correspondence offerings are those of the Divinity School of the University of Chicago. Thirty-eight courses carrying full academic credit in the Divinity School are offered through the Home-Study Department of the University. In addition, the Divinity School maintains the American Institute of Sacred Literature, through which some of these courses may be taken at less expense, but without professorial guidance. The

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American Institute also conducts a great variety of other correspondence work which carries no academic credit—study courses for the clergy and laity, guided reading courses, etc. A very considerable literature has been produced by the Institute.

Such great variety of practice obtains, and such conflicting points of view are held with regard to correspondence study as to suggest the desirability of further investigation and possibly the establishment of definite standards.

9. SEMINARY PUBLICATIONS

All of the seminaries issue publications. Some of these are of high scholarly character as *The Journal of Religion*, and *The American Journal of Semitic Languages and Literature*, published by the Divinity School of the University of Chicago, and *The Anglican Review*, published by Seabury-Western, but most of the publications are, of course, quarterly announcements, bulletins, etc. However, it is felt that most of these publications serve definite extension purposes by means of published articles, reading lists, directed study, and book reviews.

10. LIBRARY SERVICE

All the seminaries provide library service for clergymen and religious workers, and in most cases library facilities are freely available to all. In the Divinity School, however, university regulations control the use of the library. Practically all the seminaries provide some kind of circulating library service. Presbyterian Seminary, Chicago, reports 4120 volumes circulated annually, and the Chicago Theological Seminary 684. The American Institute of Sacred Literature maintains a circulating library for the Divinity School. In most cases the borrower pays postage for the use of the book; Presbyterian Theological Seminary, Chicago, asks postage only one way. The American Institute of Sacred Literature rents books at 30 cents per volume for three weeks, postage one way.

11. MISCELLANEOUS SERVICE

A considerable variety of miscellaneous service is reported, including mimeographed syllabi of courses, social surveys, radio addresses, assistance in locating pastors, etc.

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Representatives of the seminaries who replied to our questionnaire expressed the view that the present provisions available for extension work fairly well meet the needs of clergymen and other religious leaders, whether or not they have completed seminary work, but that it is less certain that adequate provision is made for the training of the laity. It probably would be considered debatable by many theological educators whether training the laity is a proper function of the seminary.

It is a bit surprising to find that while the seminaries regard extension service as a fundamental part of their task, more than half the seminaries report that their faculty members who participate in such service conduct it as an "extra" rather than as an integral part of their required service.

The advantages accruing to the seminaries from conducting extension services are listed in the following order: making contact with new students; tying constituency to the seminary and in return receiving support for the seminary; vitalizing current educational programs; providing opportunity for experimental work; correction of tendencies to academic remoteness.

Extension service is unanimously evaluated as highly useful to religious workers in active service. The testimony of pastors who have enjoyed its benefits is frequently referred to.

Among the suggestions made looking toward the improvement of extension service were the following: The extension of summer conferences to include more men; the possible cooperation of a group of seminaries, particularly those of the same denomination, in conducting summer conferences; the appointment of trained field supervisors to oversee and direct the work of recent graduates during a period of "internship"; and exchange professorships.

An Issue in Secondary Schools*

SECONDARY schools must plan as definitely for the development in students of desirable attitudes and ideals as for instruction in organized knowledge. This principle is emphasized in an important study in the philosophy of secondary education which has been completed by the Committee on Orientation of the Department of Secondary-School Principals of the National Education Association. The first part of this study, entitled *Issues of Secondary Education*, presents the ten great conflicts or issues found in present-day practices of secondary schools. The eighth of these great issues, "Shall secondary education present merely organized knowledge, or shall it also assume responsibility for attitudes and ideals?", is of vital interest to all persons who desire to improve society.

The fact that the majority age among criminals has moved steadily downward until the peak of arrests is now at nineteen years is causing serious concern among educators. The Committee believes that planning definitely for desired attitudes and ideals in secondary schools means devising experiences and situations through which those character traits will be developed which will improve and not hinder the welfare and progress of society. The above issue assumes great importance from the very fact that a student's experience in school will surely affect his attitudes and ideals whether the school accepts any responsibility for them or not. One's attitudes and ideals are affected by his every experience, in school and out; to live means to form them. Consequently, it is perfectly possible that the education boys and girls receive, unless care is taken to prevent it, may develop or confirm many undesirable attitudes or ideals, or that the attitudes and ideals formed in school, if happily they are good, may be superseded in real life by less desirable ones taken from such influences as the moving picture or the press.

* Contributed by the Committee on Planning, Department of Secondary-School Principals of the National Education Association, Thomas H. Briggs, Rudolph D. Lindquist, W. C. Reavis, John H. Tyson, Francis L. Bacon, Chairman.

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The word *attitude* has gathered so many different connotations that it is necessary first to clarify its meanings for the discussion of this issue. It is used by the Committee to mean "a stabilized set or disposition." "As a result of experiences, sometimes single but usually multiple and complex, that are satisfying or annoying, every one develops a large number of attitudes, all of which are in some degree attended by feeling." The word *ideals* is used to signify those larger wholes, those generalizations conscious or unconscious, into which, on the basis of experiences, an individual's emotionalized attitudes tend to arrange themselves, and which in turn, once present, serve to give significance to attitudes themselves.

The issue raises the question whether secondary education shall confine itself to introducing boys and girls to some portion of the vast store of human knowledge without regard for the attitudes and ideals which result from the process, or whether it shall plan definitely to develop those attitudes and ideals which are regarded as desirable.

The arguments for the first alternative are: (1) Schools have a big enough task to present the body of knowledge necessary for successful living and there is no evidence to show that desirable attitudes and ideals do not accompany acquisition of this knowledge. (2) If definite planning for the development of desirable attitudes and ideals is to be a recognized function of education, it should be centered in the primary grades. (3) It is futile for secondary schools to try to develop desirable attitudes and ideals in their students unless colleges and training schools have previously planned definitely to develop desirable attitudes and ideals in teachers. (4) Schools ought not to plan definitely for the accomplishment of something unless they have means of determining whether accomplishment toward the goal set is real or imaginary.

Among the obstacles to actual practice of the second alternative of this issue is uncertainty in regard to what are "desired attitudes and ideals." The full functioning of the school as a builder of those attitudes and ideals which shall be beneficial to society presupposes that school and society shall be in broad agreement about what attitudes and ideals are desirable. Other

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factors which must be overcome are (1) the persistence of the academic tradition in our secondary schools to the neglect of fundamental interests of the individual student, and (2) the insufficient equipment of secondary schools in some parts of the country in material and personnel.

If to be well-informed always meant to be good-intentioned, a policy of *laissez-faire* in the development of attitudes and ideals might be justifiable. Unfortunately there is too much evidence that this is not true. Nor can educators neglect to plan definitely for the development in secondary schools of desirable attitudes and ideals because they cannot adequately measure the results of their efforts. That is the fault of measurement. Nor is it enough to leave character education to the lower grades, as though the development of character ceases at adolescence. It is not only quickened at that time, but it is then that attitudes and ideals act most effectively to motivate a pupil's action and learning.

The present obstacles in the way of secondary education assuming responsibility for attitudes and ideals can be gradually overcome. Much can be done toward planning definitely to develop desired attitudes and ideals *without additional expense* if the *attitude of the school* itself is one of readiness, sympathy, and alert inquiry into ways and means by which it may perform this important function.

The purpose of the following paragraphs is to suggest various steps that can be taken by secondary schools under conditions as they are at the present time.

First, administrators should recognize both in theory and in practice that secondary education must plan as definitely for the development of desired attitudes and ideals as for instruction in organized knowledge. When administrators are "attitude conscious," teachers tend to become so.

Second, within the school, experiences and activities can be provided from which attitudes and ideals basic for intelligent participation in a changing democracy may be expected to develop. A pupil may begin to participate in planning his own education if, in his classroom, recitations are socialized; he may participate in self-government if the group is self-directed under

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guidance, if the care and cleanliness of the room, its decoration, and the custody of materials it contains are made matters of group concern and responsibility. Progressively by means of a school council of teachers and students, charged with the making of real decisions and the assumption of real responsibilities, the attitude of good citizenship may be strengthened. Though attitudes depend largely on previously acquired habits, it must be remembered that they are continually being modified by experiences, and new attitudes are originating with every new activity of the curriculum. Hence projects and courses ought to be inaugurated only after deliberate analysis of all the elements involved, and the probable result in terms of student activities.

Third, outside the school, cooperation should be sought with all other agencies interested in the establishment of attitudes and ideals, so that in out-of-school hours students may, wherever possible, have the experience of actual participation in activities beneficial to the community as a whole. These agencies are most frequently the home, the church, and the camp or club. Joint discussion in parent-teacher groups is extremely effective in some schools.

Fourth, secondary school students must have adequate opportunity for the study of social and economic questions which they must face as citizens, and these questions must be presented to them in the light of all the pertinent facts. Attitudes and beliefs become more enlightened and mutually consistent through the experience of studying present problems affecting the lives of students.

Fifth, teacher training institutions must concern themselves that candidates for positions as teachers be persons of rectitude and sincerity, that they approach the practice of their profession with a full consciousness of the importance of attitudes and ideals, and that they receive training in regard to the means by which attitudes and ideals may best be developed in school activities.

Announcement of Annual Meetings

FOR THE WEEK OF JANUARY 17-21, 1938
Stevens Hotel, Chicago, Ill.

All meetings will be held at the Stevens Hotel, unless otherwise indicated. Other groups, than those listed below, may meet during the week, but definite announcement of their programs cannot be made at this time.

Monday—January 17

Executive Secretaries, Constituent Boards, Council of Church Boards of Education. Two sessions. Inquire of General Secretary, Gould Wickey, 744 Jackson Place, N.W., Washington, D. C.

National Lutheran Educational Conference. 10:00 A. M.—North Assembly Room. Inquire of Dr. H. J. Arnold, Wittenberg College, Springfield, Ohio.

Presbyterian College Union. 10:00 A. M.—Room 421A. Three sessions, including evening dinner. Inquire of President H. M. Gage, Coe College, Cedar Rapids, Ia.

Tuesday—January 18

Association of Presidents and Principals of Northern Baptist Schools and Colleges. Private Dining Room, Number 4. Inquire of Dr. F. W. Padelford, Board of Education, Northern Baptist Convention, 152 Madison Ave., New York City.

Association of Schools, Colleges, and Seminaries of the Evangelical and Reformed Church. Inquire of President H. R. Omwake, Catawba College, Salisbury, N. C.

Church of the Brethren, General Board of Education. Inquire of Secretary, J. I. Baugher, Hershey, Pa.

Educational Conference, the Reformed Church in America, Inquire of Dr. W. D. Brown, 25 East 22nd Street, New York City.

Five Years Meeting of Friends, Board of Education. Inquire of Dr. Raymond Binford, Guilford College, N. C.

National Lutheran Educational Conference.

Pan-Presbyterian Colleges.

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Wednesday—January 19

Council of Church Boards of Education. 9:30 A. M. North Assembly Room. Inquire of General Secretary, Gould Wickey, 744 Jackson Place, N.W., Washington, D. C. See item below. Theme: "Christian Higher Education and Democracy's Crisis."

National Catholic Education Association, Executive Committee, University and College Department. The Rev. F. L. Meade, C.M., presiding.

National Conference of Church-Related Colleges. 2:00 P. M. North Ball Room. Theme: "The Contribution of the Church-Related College to Civic, Cultural and Religious Life." See item below.

Mass Meeting of all Christian forces dealing with Christian higher education. 8:00 P. M. North Ball Room. Speakers: Dr. E. A. Fitzpatrick, Mount Mary College, Milwaukee, and Bishop Edwin H. Hughes, Washington, D. C.

Thursday—January 20

Association of American Colleges. 10:00 A. M. Theme: "The Colleges and Public Life." Inquire of Executive Secretary, G. E. Snively, 19 West 44th Street, New York City. Three sessions, including dinner. See item below.

Friday—January 21

Association of American Colleges.

Annual Meeting, Council of Church Boards of Education

"Christian Higher Education and Democracy's Crisis" is the general theme for the sessions of the twenty-seventh annual meeting of the Council of Church Boards of Education to be held on Wednesday, January 19, 1938 at the Stevens Hotel, Chicago, Ill. When called into session by President F. W. Padelford, "In Retrospect and Prospect" will be heard the reports of the general secretary, the chairmen of the University Commission and of the College Commission, together with representatives from the Worlds' Student Christian Federation, the International Council of Religious Education, and the Association of Theological Seminaries. "For Such a Time as This" will give the opportunity for Christian educators of America to hear Acting President A. C. Marts, Bucknell University speaking on "Education's Lost Team-mate," and a speaker of national reputation speaking on the gen-

ANNOUNCEMENTS OF ANNUAL MEETINGS

eral theme. In the afternoon the Council will join the National Conference of Church-Related Colleges in its session, and in the evening in the mass meeting of all Christian forces working in the realm of higher education.

Annual Meeting, National Conference of Church-Related Colleges

With the theme, "The Contribution of the Church-Related College to Civic, Cultural and Religious Life," the National Conference of Church-Related Colleges will open its annual meeting at 2:00 P. M., with President E. V. Stanford, Villanova College, presiding, in the Stevens Hotel, North Ball Room. The session will hear a panel discussion of "The Church College in Civic Life" under the chairmanship of President R. E. Tulloss, Wittenberg College, together with the Honorable J. E. Hoover (or his representative) Federal Bureau of Investigation, President W. C. Dennis, Earlham College, President Bruce Baxter, Willamette University, President B. E. Geer, Furnam University, Professor R. W. Frank, Presbyterian Seminary, Chicago, Mrs. Kathryn W. McClough, Chicago, Dr. Homer P. Rainey, American Youth Commission, and President S. K. Wilson, Loyola University. The business session will be held at 4:00 P. M.

Annual Meeting, Association of American Colleges

The twenty-fourth annual meeting of the Association of American Colleges will be held at Stevens Hotel Chicago, on January 20, 21, 1938, with the general topic, "The Colleges and Public Life." Among the speakers will be the Honorable H. L. Ickes, Secretary of the Department of Interior, Dr. Heinrich Bruening, formerly Chancellor of Germany and now visiting professor at Harvard University, Norman Foerster, Iowa State University, T. V. Smith, the University of Chicago, President D. R. Fox, Union College, Harvie Branscomb, director of the Association's Library Project, President R. D. Bird, Occidental College, Honorable Aubrey Williams, National Youth Administration, President H. M. Gage, Coe College, President H. M. Wriston, Brown University, President G. B. Cutten, Colgate University, President W. A. Eddy, Hobart College, President K. C. M. Mills, Bowdoin College, Professor A. N. Holcombe, Harvard University, and Dr. F. M. Davenport, National Institute of Public Affairs. At the banquet on Thursday evening, the speakers will be President R. M. Hutchins, the University of Chicago, and President H. W. Dodds, Princeton University.